The Unitarian Calendar

One point must still be greatly dark,
The moving why they do it!
And just as lamely can ye mark
How far, perhaps, they rue it.

Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute,
But know not what's resisted.

—Burns.

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OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill., and 376 Sutter Street, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the Secretary Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Henry M. Williams.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Incorporated in 1885. The active work of the Society is carried on by the Department of Religious Education of the American Unitarian Association.

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Treasurer, Mr. Sanford Bates.

NATIONAL ALLIANCE OF UNITARIAN WOMEN

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

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YOUNG PEOPLE'S RELIGIOUS UNION

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

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NATIONAL LEAGUE OF UNITARIAN LAYMEN

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Promotes an increasing participation in the works of the local churches and in the affairs of the denomination at large.

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Vice-Presidents, Hon. Horace Davis, LL.D. and Mr. M. T. Garvin.

Address correspondence to the Secretary and Treasurer, Mr. Cyril H. Burdett, 135 Broadway, New York City.

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THE ENGLISH "PROGRESSIVE"

GILBERT K. CHESTERTON

We have remarked that one reason offered for being a progressive is that things naturally tend to grow better. But the only real reason for being a progressive is that things naturally tend to grow worse. The corruption in things is not only the best argument for being progressive; it is also the only argument against being conservative. The conservative theory would really be quite sweeping and unanswerable if it were not for this one fact. But all conservatism is based upon the idea that if you leave things alone you leave them as they are. But you do not. If you leave a thing alone, you leave it to a torrent of change. If you leave a white post alone it will soon be a black post. If you particularly want it to be white, you must be always painting it again; that is, you must be always having a revolution. Briefly, if you want the old white post you must have a new white post. But this which is true even of inanimate things is in a quite special and terrible sense true of all human things. An almost unnatural vigilance is really required of the citizen because of the horrible rapidity with which human institutions grow old. It is the custom in passing romance and journalism to talk of men suffering under old tyrannies. But, as a fact, men have almost always suffered under new tyrannies; under

tyrannies that had been public liberties hardly twenty years before. Thus England went mad with joy over the patriotic monarchy of Elizabeth; and then (almost immediately afterwards) went mad with rage in the trap of the tyranny of Charles the First. So, again, in France the monarchy became intolerable, not just after it had been tolerated, but just after it had been adored. The son of Louis the well-beloved was Louis the guillotined. So in the same way in England in the nineteenth century the Radical manufacturer was entirely trusted as a mere tribune of the people, until suddenly we heard the cry of the Socialist that he was a tyrant eating the people like bread. So again, we have almost up to the last instant trusted the newspapers as organs of public opinion. Just recently some of us have seen (not slowly, but with a start) that they are obviously nothing of the kind. They are, by the nature of the case, the hobbies of a few rich men. We have not any need to rebel against antiquity; we have to rebel against novelty. It is the new rulers, the capitalist or the editor, who really hold up the modern world. There is no fear that a modern king will attempt to override the constitution; it is more likely that he will ignore the constitution and work behind its back; he will take no advantage of his kingly power; it is more likely that he will take advantage of his kingly powerlessness, of the fact that he is free from criticism and publicity. For the king is the most private person of our time. It will not be necessary for any one to fight again against the proposal of a censorship of the press. We do not need a censorship of the press. We have a censorship by the press.

RELIGION, A FINAL RESORT

JONATHAN SMITH, ESQ.

It is through the spiritual part of man that religion speaks and acts, and it is the culture of this part which is essential to his safe and perfect development. We may not admire the Jesuits in all things, but their theory on this question was sound. "Religion," says its plan of studies, "ought to be the base and summit, the centre and soul, of all education." Religion trains the conscience, makes man reverent, fills him with humility, bends his will into obedience to the divine law, inspires him to duty, bridles his passions, and stimulates the altruistic virtues. He who is honest because it is the best policy is a different man from the man who is honest because it is right. He who is charitable and humane in order to stand well with his neighbor is a less safe citizen than if he is such because it is so laid down in the Sermon on the Mount. We have grander ideals and conceptions than can be realized out of the strictly moral virtues, when divorced from religious promptings. We live in a world surrounded and fenced about by mysteries we cannot fathom. We understand nothing of our past, and of our future, "who knows?" We know neither the origin or destination of anything. All these questions are forever being asked; but no response comes from anything this world can give, and no moral code and no strictly moral teaching can furnish any answer. It is to religion we go for light on these dark places, and there is nowhere else we can go. We learn this lesson sooner or later; and the earlier we understand it, the happier and the more noble will be our lives.

THE MINISTRY OF CALAMITY

REV. S. FLETCHER WILLIAMS

Accidents and disasters are means of the world's discipline, development, and progress; they are events occurring inevitably in the growth of an undeveloped universe, and adjusted by the Creator's wisdom and goodness to meet the needs and conditions of an imperfect evolving humanity. Calamities are educators, builders, saviours. They have, too, a moral bearing on the interior growth of man. Conflagrations, famines, pestilences, tornadoes—all those vast forces which ever and anon sweep down thousands of our fellow-beings in pain and death—they drive man to inventions and safeguards, and so promote the growth of civilization; but, what is far more important, morally, they drive him to the use and training of his own native faculties to the utmost extent, and so lead to the growth and development of himself. If human beings were placed in a perfect world, if they had no fierce elements to hurt them, if they had no evils and obstacles to overcome, or if they had the Deity always close at hand to reach out and save them without the need of their own effort, then inevitably they would always remain children, the race would be a baby-race. That condition would be completely out of accord with a true providence; utterly alien to the spirit and character of a divine Father.

What greater calamity can fall upon a nation than the loss of worship? Then all things go to decay. Genius leaves the temple to haunt the senate or the market. Literature becomes frivolous; science is cold; the eye of youth is not lighted by the hope of other worlds, and age is without honor. —*Emerson.*

RESPONSIBILITY OF THE INDIVIDUAL

Society is no better than the people who compose it; business is no more humane than they who transact it; churches are just as good as their members allow. It is where God is recognized and permitted to do his will in the world that the forces of the higher life have free course. A man matured and enlightened by the ministrations of a rational religion is not a fanatic. He cares more to be well-balanced than to be well-advertised. Truth means more to him than eloquence, and in his zeal to glorify himself he will not slander or misrepresent another. He may be small, but in that smallness he desires to be orbed, believing that a well-rounded small man gives a better expression of the life that is in him than being great to utter one good thing monstrously. He would rather walk erect and well-poised than to create a sensation. If he encounters opposition he will not flee; if he is slighted, he will not condemn mankind; if he is jilted, he will not commit suicide; he will not resort to tricks to deceive others, he will not entertain illusions to deceive himself, nor become a cynic when his ambitions are discredited. He believes in the integrity of the universe and the safety of his own soul, even though his banker absconds, his wife deserts him, and his minister goes wrong.

Schools of thought, new social programmes and reformations come and go. Some advance and some retard the progress of mankind; but human nature remains essentially the same—with the same needs, cravings, questionings, the temptations to self-destruction and the same promptings to reach higher altitudes.

To each new soul that arrives on the scene this is a new world. In his journey through it each

must encounter unique necessities and dangers. He must adjust himself to work, to trial, to success and failure, to the idiosyncrasies of his fellows, to trouble and sickness, to the demand within him to serve and to progress. According to his capacity he must engage in the conflicts of the intellect and of the will. In the realm of his emotions his most desperate struggles must be carried on.

A few final answers to the eternal questions have been given and a few ultimate laws have been discovered. Faith is still imparted by the faithful, patience by the patient, hope by the hopeful, wisdom by the wise, spiritual power by those who are spiritually alive, strength by those to whom God is a reality, and peace by those who have found peace.

THE NEW MAN

REV. MARION FRANKLIN HAM

Of the Christian Union Church of Reading, Mass.

Easter services tend to remind us that we need a continual renewing of the spiritual man, just as Nature is forever renewing her life in physical forms. The day calls us with persuasive eloquence to put off the old man and put on the new. The new man, created in the likeness of God, is waiting for an opportunity to rise in us. All that this divine man asks is that we give him a fair chance. We can help him to triumph in our lives by simply withholding our support and encouragement from the animal man. The inspiration of Easter is the thought that "men may rise on stepping stones of their dead selves to higher things." The very suggestion fills us with hope and courage.

THE OUTLOOK OF A WINDOW

REV. LEVERETT R. DANIELS

Of the Central Parish, Yarmouth, Me.

It goes without saying that the outlook of a window—a very meagre outlook—is and can be of great value, great value to one who wills, one who tries to see, has the open mind, the sympathetic heart, the appreciative spirit.

Now, in a way, a window-outlook may be all things to all men. The scientist, who is supposed to deal alone with matter in hand, is supposed to spend his time in weighing and analyzing the earth, can and sometimes does find food for his soul, and adds to his knowledge by the window outlook. And many a philosopher in and through the window-outlook has come to an understanding of problems that have foiled him when under the spell of the midnight lamp. And we know that the theologian in looking at God's world from a study window has had his faith clarified, his hope made stronger, and his life enriched by nobler purposes. The poet, time and time again, has found not only his divine theme in the window-outlook, but his creative power from the poet-deity whose spirit of life is never very far from any window-outlook. The true master, the creator of glad harmonies, may find, and has found, in the window-outlook that which he seeks and needs to make complete the creation that is to please and satisfy the hearts of multitudes. The window and its outlook oftentimes is the paradise of the dreamer, who, with half-closed eyes, can build a wonderful and delightful world out of mists and shadows.

Let us note again that there are windows and windows. Here is one opening out of an upper room, and perhaps toward one's Jerusalem, one's home upon the high hill, the Mecca of all hope.

It may be the outlook reveals in the distance the purple mountain tops, or the snow-clad peaks. It may be a broad and fertile valley that comes to view, or a glimpse of the sea, or the window-outlook may be from a ground-floor, and upon a back yard, a yard oftentimes affording little, as we think, that can interest or inspire. But even out of such a window someone might find something in the "scum of things" that would awaken a song in the soul, or, on the other hand, would cause to arise a sense of righteous indignation.

Now it is certain that the writer of these words is thoroughly converted to the idea of looking out of windows. Oftentimes it is meat and drink to him. Long since has he learned that a window has some real uses for him, not only those of light and life, sunshine and air, but, in addition, that outlook which, ninety-five times out of a hundred, is heart-strengthening and soul-impelling. Out of the labors of the day, out of the confines of a narrow room, no matter how homelike and pleasant, he turns to the window for its help and inspiration. What is it that meets his eyes and fills his wants, calms his spirit, and makes less rapid the pulses of his heart? Here is a tree—God's tree, man's tree, an oak, an elm, a maple—here is a bird, God's bird, man's bird, a robin, a jay, an oriole, a wood thrush, an arctic-wren, a century-living crow—here is a mother hen feeding and hovering, like a good mother, over her brood—here is a mother cat, caressing and gambolling with her little ones of many tints and colors, like Joseph's coat—here is a boy, a real live boy, playing ball, or building a cob house—here are the children going to and from school, so full of life and hope—here is an old man, with unsteady step, trudging along to a day of toil (how thoughts arise in my

soul, how awakened is my sympathy, my admiration)—here are women and girls returning from a long day's work in the mills, some chatting gaily, their faces wreathed in smiles, some with downcast eyes and drawn faces, which reveal to me struggle and disappointment, and I draw a sigh and say, "O God, how long will the inhumanity of man for man exist upon this our beautiful and bountiful earth?" And then the cars come and go upon the street—reminders of the great outside passing world, the world of progress, the world of active man, the world of stupendous enterprises, the world in the making, and, as we hope, God in and over all. And so the writer finds in the window view a little world written large, a view not alone beheld by the physical eye and through the window of a house, but a view beheld by the mind's eye and through a window of the soul. And this fact reminds me, and should remind you, that the window-outlook (if it be of real value) must be an outlook through the window of the house, an outlook with high purpose, noble ideals, a sympathetic all-inclusive outlook—the Christ-like outlook of good-will and disinterested love.

He who is thus equipped, and, when looking out of a window, can even draw waters from the deepest fountains of life, can go out of himself—out of his own narrow life, and confines—to be one with the life of struggling, growing man the wide world over; can rise in aspiration and hope to diviner things, things that do not die nor pass away in a day, but live, and live on, becoming even more divine in the processes of widening and deepening the soul life, the heaven-reading life of earth.

Blessed is he who thus looks out of, not only the window of his soul, but the window of his house, a house made by human hands, a house penetrated and surrounded by human interests.

THE RESURRECTION OF JESUS

STOPFORD A. BROOKE

The one thing which remains unaffected by criticism is the fact that the Apostles of Jesus and many others believed that they saw Jesus after his death, and believed it so firmly that they founded all their teaching upon it, and recorded it while numbers who had seen him were still alive. Historical criticism cannot contradict that fact; and it explains the other fact that the Apostles were raised from a state of extreme depression to a state of high spiritual exaltation with regard to the life and teaching of their Master.

It is incredible, if Jesus be a man derived from God, that God has annihilated him. He must be, if there be a Father at all, alive now in the world beyond; and if he be alive, you may be sure that he is the same as he was on earth, loving, thinking, doing, and willing the same things as he did of old. Will he be forgetful there of the humanity he loved so much? Will he, in the new world, forget the old? Would you, if you died, cease to remember and to love your race? If you would not, could he, whose heart beat responsive to all the sorrows and joys of Man?

Oh, no; if he have the power to be with us, he will be with us. And for my part, I do not doubt that he has this power; nor, indeed, do I doubt that thousands and thousands of others also, according to Law, possess the same power —each according to his spiritual capacity for loving, and his spiritual reach of holiness. His is no isolated, no miraculous case; but he is the highest of those who love and are holy, and his power to be with us is the greatest. To us, then, he is always speaking in the voiceless speech of spirit to spirit, of thought to thought, of feeling

to feeling, of heart to heart. There is, indeed, I believe, an actual, vital, loving communion of Jesus with mankind. It is one of the deepest grounds of the existence and daily life of the Christian Church. It is the very air which the spiritual being of Humanity breathes, and by which it moves forward incessantly into higher union with God. It is the joy, the comfort, the strength, the ardour, and the triumph of the personal life of the Christian man.

And, if this be so now, we may conceive still more easily what it was when Jesus died. He entered instantly into life, and with life into the power of communion with those he loved. He felt the rushing desire to make known to his friends that he was alive, their friend, their comforter, their own. "They shall know that I am with them, that I have triumphed over death." And it was that very thing, as I believe, that was done; and the doing of it was the source of the Apostolic belief in the Resurrection of Jesus.

THE FIRELESS HELL BEYOND IT, RESTORATION

That other life we take to be a scene for the mind's ampler and ampler development, apart from those animal and selfish elements which now deform and degrade it by their excess. And this alone, if there were nothing else, would render it a life of awful retribution. For to the wicked, what is this loss of "the natural man" but total bereavement and utter death of joy?—what to the good but a glad and sacred birth? . . . And yet, precisely because we believe in retribution, do we trust in restoration. The very abhorrence with which a man's better mind ever looks upon his worse, while it inflicts his

punishment, begins his cure; and we can never allow that God will suspend this natural law impressed by himself on our spiritual constitution, merely in order to stop the process of moral recovery, and specially enable him to maintain the eternity of torment and sin. And, so, beyond the dark close of life, rise before us the awful contrasts of retribution; and in the farther distance, the dim but glorious vision of a purified, redeemed, and progressive universe of souls.

—James Martineau.

HEARING THE INAUDIBLE

The great forces of the universe are silent forces. Light with its transforming power and the tremendous force of gravity are as noiseless as they are powerful. Men and women are often influential out of all proportion to their speech. If we would hear the inaudible there are conditions depending upon the audible.

We should hear attentively and intelligently and we should hear charitably, for no one ever heard "the still, small voice of God" whose ears were filled with the noise of gossip. There have always been men who could keep still enough to hear the inaudible. To hear with the higher sense is a condition of mind, one in which the mind is conscious of every duty discharged, a condition in which we listen for the sound of our own better self. The best message from one's own self is important. It is important that we give out and receive helpful thoughts and suggestions from absent friends. We are greatly interested in our friends who have gone to the spirit world, and thinking of those who have gone before, we listen for the inaudible voice and the soul is awakened to better things.

—Dr. Joseph P. MacCarthy.

UNITARIAN HYMN

(*A Prayer of Repentance*)

Thou knowest, Lord, thou know'st my life's deep story,
And all the mingled good and ill I do
Thou seest my shame, my few stray gleams of glory,
Where I am false and where my soul rings true.

Lord, I am glad thou know'st my inmost being;
Glad thou dost search the secrets of my heart;
I would not hide one folly from thy seeing
Nor shun thy healing touch to save the smart.

Like warp and woof the good and ill are blended,
Nor do I see the pattern that I weave;
Yet in thy love the whole is comprehended,
And in thy hand my future lot I leave.

Only, dear Lord, make plain the path of duty;
Let not my shame and sorrow weigh me down,
Lest in despair I fail to see its beauty,
And weeping vainly miss the victor's crown.

—*Henry Warbuton Hawkes.*

I can conceive the existence of a church in which, week by week, services should be devoted, not to the iteration of abstract propositions in theology, but to the setting before men's minds of an ideal of true, just and pure living; a place in which those who are weary of the daily cares should find a moment's rest in the contemplation of the higher life which is possible for all, though attained by so few; a place in which the man of strife and of business should have time to think how small, after all, are the rewards he covets compared with peace and charity. Depend upon it, if such a church existed, no one would seek to disestablish it. —*Thomas Huxley.*

NEWS NOTES

A circular letter has been sent to all Life Members of the American Unitarian Association, calling attention, first, to the churches of the South and Southern California, with the hope that the members who may be visiting those sections of the country this season will find it convenient to attend the nearest church; second, a notice of the Southern Conference, which is to be held in Atlanta during the second week of April; third, to the Conference under the auspices of the Department of Social and Public Service, to be held in Channing Hall, 25 Beacon Street, Wednesday afternoon and evening and Thursday morning and afternoon, March 5th and 6th; fourth, the Anniversaries in Boston, which will be held May 19-23; fifth, the International Congress at Paris, July 16-22. It is hoped that all Life Members will take special notice of these announcements, and find it possible to give them personal attention.

Rev. Ernest S. Meredith was installed over the Third Religious Society in Dorchester on February 2d. Rev. Charles E. Park of the First Church, Boston, preached the sermon, and Rev. Roger S. Forbes of the First Parish in Dorchester gave the prayer of installation. The charge to the minister was delivered by Rev. Edward A. Horton, the right hand of fellowship was extended by Rev. George F. Pratt, Dorchester, and the charge to the people by the Rev. Charles F. Dole of Jamaica Plain.

A very attractive leaflet is issued by the Church of the Unity, Winchendon, each month, which indicates varied and progressive interests. Boy Scouts, a men's club, a philanthropic society, and a guild, show that this church is very much alive

and exerting splendid influences throughout the community.

In "Good News," the church paper issued by the Unitarian Church of Eureka, Cal., is a request for books, new or second-hand. Eureka is located at the most westerly point on the Pacific Coast, and can be reached at present only by steamer. Rev. Arthur H. Sargent is the minister. Anyone having books of fiction, poetry, or religion could find grateful readers through the agency of Mr. Sargent.

A unique organization, known as "All Souls' Mutual Benefit Society," has been organized in connection with the Unitarian church of Lincoln, Neb. This society seems to blaze a new path along the line of church interests, and those who are interested to know more about it can obtain information from the Rev. Arthur L. Weatherly, 1834 South 25th St., Lincoln, Neb.

The Bartol Guild of the First Church, Lancaster, Mass., is holding a series of six evening services in Thayer Memorial Chapel. The speakers are Henry H. Fuller, Esq., of Lancaster, Rev. Samuel R. Maxwell of Greenfield, Judge Robert Wolcott of Cambridge, Rev. Sydney B. Snow of King's Chapel, Boston, Rabbi M. M. Eichler of Temple Ohabai Shalon, and Rev. William W. Fenn, D. D., Dean of the Harvard Divinity School.

The report of the Mission Free School in connection with the Church of the Messiah, St. Louis, for 1912-13 is interesting reading. A number of dramatic incidents are referred to, and in the summary of work accomplished we notice that during the past year 354 children (161 boys and 193 girls) have been admitted into the home, and 368 have been removed. The daily

average has been forty-seven. Among the causes for the breaking up of families, necessitating the care of the children on the part of the society, it is learned that eleven fathers and fourteen mothers were temporarily out of work; sixty-seven parents were ill in the hospital, one was insane; in twenty-one cases either father or mother was a drunkard; seventy-five children were deserted, thirty-three fathers deserting sixty-three children, and six mothers twelve children. "This fact seems to point to the desirability of more stringent laws touching desertion. It is very certain that if mothers' pensions are given to deserted wives, the number of deserting husbands will rapidly increase."

Rev. Harold L. Pickett was installed over the Follen Church (Unitarian), West Lexington, Mass., on Monday evening, February 3d. The sermon on that occasion was preached by Rev. Charles F. Dole, D. D., of Jamaica Plain, and the prayer of installation was given by Rev. Loren B. Macdonald, of Concord.

At the First Unitarian Church of Wheeling, W. Va., the minister, Rev. Howard A. Pease, has been giving a series of sermons upon the following subjects: (1) Religious Enthusiasm, (2) Why I Am a Christian, (3) Why I Am a Church Member, (4) Why I Am a Unitarian.

We are glad to announce that there has been recently organized in our church at Hood River, Ore., by Rev. H. A. MacDonald, a Young People's Religious Union.

The UNITARIAN CALENDAR is published monthly, except July and August, by the American Unitarian Association, at 25 Beacon Street, Boston, Mass. Annual subscription, 25 cents.

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